1: Metraux E-5 (1934-1935) 1940
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## JOINT PROPERTY

Roussel (190, p. 428) says that the fields were planted and the crops harvested in common by the members of a household or by the people living at the same place [lineage]. The workers were rewarded with a feast (*hatu*), the size of which depended upon the extent of the land and the importance of the owner. The dimensions given by early voyagers for the dwelling houses suggest that several biological families, probably closely related, lived together.

Near the foundations of ancient houses are generally found chicken houses of stone in which the fowls were kept during the night. It is impossible to determine now what system of property was applied as regards poultry. Hens undoubtedly had a great value and were used for exchange. Today fowls are personal property and every man identifies his hens by an ownership mark cut on the legs. I was unable to discover whether ownership marks were used in ancient times or adopted under Chilian influence.

Today everyone gives freely of his clothes and of cooking and tilling implements. Between relatives there is a constant exchange of gifts conforming to patterns of reciprocity. Children are permitted to use anything they need from the houses of either their paternal or maternal relatives. During his first stay on the island, Eyraud was obliged by the natives to build a boat. They gathered wood from all over the island and everyone participated in the construction of the truly "national boat."

The few boats on Easter Island are joint property of all those who have contributed to their building, either in work or in furnishing wood. One such boat belongs to seven men, and each must give his permission before the boat can be used. The joint owners of a boat fish together and divide their catch among their own families. If the canoe belongs to a single person, those who help him fish receive the least desirable fish, and the owner keeps the tuna fish.

## CRIME AND PUNISHMENT

### THIEVERY

The thievery of Easter Islanders has been stressed by all visitors and their dishonesty has become as famous as their statues. Even when the Europeans avenged the small thefts by slaughtering the unarmed natives, the islanders continued to steal. They used the charms of their women to distract the seamen while they robbed them of their hats or handkerchiefs.

The thievery of the natives is not merely the result of uncontrolled desire for many new and astonishing things. Their dishonesty appears innate and systematic; they enjoy stealing the fruits they have given to their visitors as much as the theft of cloth or European articles. Their bartering with the white men is absolutely unscrupulous; they filled with stones the baskets

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Palmer's interpretation of the use of the cylinders rests on his translation of the word *iko* which may mean either victim or corpse. In saying that the pillars were intended for the *iko* the natives may have meant that the stones were supports for the platform on which the dead were laid, or that they had some connection with funerals. Thomson (215, pp. 470-472) writes in regard to these pillars:

> In the rear of some of the best preserved platforms are stones said to have been erected for sacrificial purposes. These altars consist of a single shaft, generally of vesicular lava, but in some cases cut from the material of which the images and crowns were made. They range in height from 5 to 10 feet, squared to 3.5 or 4 feet on each face, and stand in the center of a terrace paved with smooth boulders. The sides and plinth were covered with figures sculptured in low relief, but are now too much weather-worn to be traced. These altars are said to have been designed and used for human sacrifices, but of this a reasonable doubt may be expressed.
>
> The form is inconveniently adapted to the purpose and the stones differ in all respects from those used for the same purpose in the other islands. Evidence of fire on top of the stones was plain enough, but no charred bones were found except those of recent date belonging to sheep and cattle.

I do not remember having seen traces of fire on the top of the cylinders. Dr. Lavachery, who is at present writing on the archaeology of Easter Island, will certainly present more data about these enigmatic cylinders.

## THE HAT QUARRY

The quarry from which material for hats was derived is located in a small crater on the side of the volcanic cone of Punapau behind Hanga-roa. There red vesicular tuff, extremely light and easily worked, has been extensively exploited. In the bottom of the crater, a wall cropping out of the grass is the only sign of an ancient quarry.

Twenty-three hats are strewn about on the outside of the crater and there are a few inside. The quarry is probably in the same state as it was in 1777 when visited by members of Cook's reconnoitering party (53, vol. 1, p. 285). The hats near the quarry are cylindrical but lack the superior knot and boss of the ahu hats and have no depression to fit on the head. As noticed by the first visitors, the hats in the quarry are larger than those on the rest of the island. The largest hat is about 2.60 meters high and 3 meters wide. The ground under one of these hats has been excavated so that a cave is formed where several persons may crouch. All the unfinished stone headdresses are covered with meaningless designs which resemble natural grooves and which are identical to the designs on the stage of ahu Hanga-te-tenga. Some cylinders near the ahus of the south coast are decorated with similar depressions and hollows. These curious motifs were described to Jaussen (115, p. 245) as the proprietary marks (*rona*) of the owners.